513 No one has a bed except the aménokal, who owns one of the Hausa
[352 type; this model has also been adopted in a certain number /227/
177 of Kel Oui /Owey/ camps. (1) The man and woman each sleep on
643]

1. Contrary to what has been said, the bed is not Tuareg but Hausa. Its use is spread among the sedentary people of Aïr, Damergou, and Sokoto, and it is made by Hausa smiths.

his or her own side of the tent, the boys with their father and the girls with their mother.

854 There are no cradles for babies among the Ahaggar Tuareg, and young children are placed on a skin or on blankets. Sometimes a hemispheric wicker frame is put over them and covered with a cloth to cut off the light or protect them from sandstorms.

The Kel Aïr and the Tenguéréguif have little cradles which are suspended from the top of the tent.

● 354 Fire. -- In front of each tent there is a hearth, generally made of three stones. It is not intended for cooking purposes, but rather for warmth in the evening after the sun has gone down when all the people gather in the shelter of the asaber, which is unrolled in an arc in front of the tent. The flame warms up hearts and
[272 bodies and synthesizes family and friendship. Sometimes a container of water is placed on the three stones to heat in order to make tea.

343 The cooking fire is set apart, generally some three or four
354 meters from the tent, in the shelter of a little stone wall in order to protect it from the wind.

372 We have not been able to find any myth on the origin of fire
773 among the Tuareg. According to them it was created by God, who gave it to man to cook food. Iblis (Satan) wanted to seize the secret of how it was made, and God punished him by creating

342 /88 cont./ It takes three or four asabers to furnish a tent, two on the inside filter the wind, two others encircle the space in front of the tent, forming a small court, assuring privacy and a space sheltered from the wind, where someone is always to be found.

When one enters a tent, one sees that the right side is always the man's domain and the left side the woman's; each arranges his personal effects in an orderly fashion that is always surprising to the European.

342 About 50 meters away or more, but always within hailing
361 distance, live the Negroes in an enclosure of dry branches called "afarra"; another enclosure next to it constitutes the kitchen.

A camp is made up of a number of tents of this type, /89/ with some distance between tents to preserve privacy.

During the dry season, when the search for pastures becomes compelling, the Tuareg are obliged to stop at a place near water, where the goats may find some meager pasturage. The black domestics then construct zéribas. They make a framework of forked branches, from two to 2. 50 meters high, circular or almost so, with a diameter varying from three to five meters. Around and on this frame are attached tahlis (tiphas); the zériba then has an elegant appearance. If there are not enough tahlis, one gets along with other dry grasses, morakba, guettaf, etc.; the zériba then has a shabby appearance, but its merits as a dwelling are not lessened. In summer the zériba is much to be preferred to a tent, for it is much cooler.

The ground under the tent or zériba is always covered with
342 coarse sand from the wadi, which is frequently changed. A
356 hearth, consisting of four stones arranged in a square and imbedded in the ground, is used either to heat tea or to provide a little heat during winter evenings. Near the tents stakes
354 support the guerbas /waterskins/; one may also see the wood-
356 pile kept up by the Negroes and the big wooden mortar which
342

356
341/89 cont./ awaits its ration of millet, but one never sees any
[354] disorder or rubbish. A camp may have been at a site for a few hours or for several months, but on the day of its departure there is never the least broken object left at the place; the Tuareg leave behind them neither domestic refuse nor any other mark of their presence.

342 The tent is occupied by the family in the most limited sense of the term. When a man marries he takes a tent and
[592] lives in it with his wife; children up to nine years of age stay with their parents, but after that they have their own tent.

In the agricultural centers the harratin lodge either in a zériba of tahli, made like that of the Tuareg, or in a house constructed with toubs or with stones held together with tin (clay). The house is covered with a coat of tin spread on a foundation of tahli supported by a framework of fersig or /90/ éthel branches; the roof is flat. The door generally opens toward the west, and there is a small opening to the east; this system protects the houses from the heat of the midday sun. Such a structure would be unhealthy in other climates; here it doesn't matter, the family lives outdoors. In winter everyone huddles together at night around a fire in the single room in order to keep as warm as possible, but all leave the house at sunrise. The floor of these houses is covered with fine gravel from the wadi, and this is changed fairly often. The vicinity of the hartani dwelling is much less clean than that of the Tuareg tent; ashes are scattered about and refuse dries in the sun.

000 Only Tamanrasset has houses used by Europeans. Toubs are always used to construct them, although recently atone plastered with tin has been tried for certain administration buildings. Up to now the lack of lime has hindered "hard" construction; attempts have been made to make lime from cipolin, but the cost per kilogram is nearly as high as for lime imported from Algiers.